

AN
ANSWER
TO SOME
QUERIES

Printed at

EXON,

Relating to the

ARIAN Controversy.



L O N D O N :

Printed for JOHN CLARK, at the Bible and
Crown in the Poultry, near Cheap-side.
M DCC XXI.

Price Three-Pence,

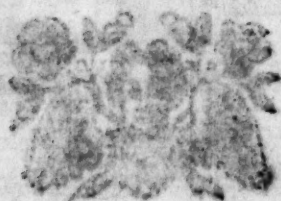
AN
ANSWER
TO SOME
QUESTIONS

Printed at

EXON

Relating to the

NRINA Controversy



and the


Printed for John Carter at the Bible and
Crown in the Strand near Chancery Lane
MDCCLXXI

Printed by

154



ANSWER TO Some *QUERIES*.

Qu. 1.  **HETHER** the Term
G O D in the singu-
lar Number can be
prov'd to be us'd, in
any one Place of the
Scripture, to denote more Persons than
One?

Answ. 1. **I**T is not necessary for the
Defenders of the receiv'd Doctrine of a
Co-essential Trinity to assert, that the
Term **G O D**, in the singular Number, can
be prov'd to be us'd in Scripture to denote
more Persons than One: For as the *Ari-*
ans suppose *Father* and *Son*, to be two
Gods, tho' they are never called *two Gods*,
or *Gods* in the Plural Number, through
A 2 the

the whole Scripture: So the *Catholicks* may as well suppose that *Father* and *Son* are *One God*, tho' the Term *God* could not be prov'd to be us'd to denote more Persons than One. Or, if it be said, that the *Arians* do not suppose *Father* and *Son* to be *two Gods*, whatever Pleas they alledge to clear themselves of *Ditheism*, will as effectually clear the *Catholicks* of *Tritheism*; so that the *Catholicks* will stand at least upon as good a Foot as the *Arians*.

2. IT is not necessary even so much as to suppose that the Term *God* is ever so us'd. For admitting that the Term *God* in Scripture is always us'd to denote *One Person* only, all that follows is, That *one Person* only is spoken of, whenever the Term *God* is us'd. Not that there are not other Persons, *essentially* and *coeternally* included in Him and with him. It may be the Method of Scripture, and generally is, when it speaks of *God*, to mean it of *One Person*, yet not *excluding*, but only abstracting from, the Consideration of the other two Persons included in the same *God-head*. Yet,

3. THEY

3. THEY may reasonably *suppose* it, after Proof of their *general* Doctrine, since the Doctrine of a *co-essential* Trinity of Three Persons being Divine, and being *One God*, is demonstrable from Scripture (tho' too long a Subject to be here consider'd) we may reasonably *suppose* that when GOD is spoken of, and neither the Context nor any other Circumstances do confine the Signification of the Word, in that Place, to One Person only; I say we may reasonably *suppose*, that not One Person only, but all the Three Persons are denoted by it. And,

4. THEY have moreover Grounds for it from some particular Texts, *Gen. i. 26.* One God is spoken of, and yet the Words run, LET US (in the Plural) *make*, and IN OUR Image, *Gen. iii. 22.* One Lord God is spoken of, and yet it is said, *the Man is become as one of Us.* The like may be observ'd of, *Gen. xi. 7.* In *Isa. vi. 3.* mention is made of the True God, the Lord of Hosts, who by Confession of all, is the Father, and that the same Lord of Hosts is also the Son and Holy Ghost, appears from, *Joh. xii. 40, 41.* and

and *Acts* xxviii. 25, 26. which is also intimated even by the Prophet himself introducing the Lord speaking both in the Singular and Plural. *I heard the Voice of the Lord saying, Whom shall I send, and who will go for us? v. 8.*

Qu. 2. WHETHER we have not the same Evidence from the Scripture, that God is One Person, that we have, that either the Father, or the Son, or the Holy Ghost, is One Person.

Ans. WE have the same Evidence, that the Word GOD is sometimes us'd to denote One Person, that we have, that either the Father, or Son, or Holy Ghost, is one Person. But to conclude from thence, that the Word GOD always denotes One Divine Person only, is just as if we should conclude, that the Word MAN always denotes one humane Person only, purely because it does so sometimes or most commonly. It is desired by the Querist that some Scripture Argument may be alledg'd to prove any One of the Trinity to be one distinct Person, which may not with equal Evidence be applied to
prove

prove that GOD is one distinct Person. I suppose the *Querist* means, that the Personal Characters, *I, Thou, He*, if they prove any one of the TRINITY to be one distinct Person do equally prove GOD to be one distinct Person. To which it is answer'd, that the Personal Characters, *I, Thou, He*, do not certainly prove that whatever they are apply'd to, is *One Person*, and no more; For they are often apply'd in Scripture to a whole *City, Tribe or Family*, or to the Head of a Family consider'd with his whole Seed or Race. But the Personal Characters are a good Proof of *one distinct Person*, where there are not plain Reasons to be given why we should believe they are to be understood of more. Now, since plain Reasons may be given, why GOD is *more Persons than One*; and no plain Reasons can be given why any *One of the Trinity* is *more Persons than One*, therefore it is that the Scripture Argument to prove *any One of the Trinity* to be *One Person* does not equally prove that GOD is *one Person*.

Qu. 3. WHETHER there be any one Text,

Text of Scripture, which treats of the Unity of God, and Places it in any other Person than the Father? 'Tis humbly desired, that some Text may be alledg'd where 'tis said, The One God is the FATHER SON and HOLLY GHOST.

Answ. IT is written, Look unto me, and be saved, all ye Ends of the Earth; For I am God, and there is none else; I have sworn by Myself, the Word is gone out of my Mouth in Righteousness, and shall not return, that unto me every Knee shall bow, every Tongue shall swear, Isa. xlv. 22, 23. Compare the New Testament. We shall all stand before the Judgment-seat of Christ; for it is written, As I live, saith the Lord, every Knee shall bow to me, and every Tongue shall confess to God, Rom. xiv. 10, 11. At the Name of Jesus every Knee shall bow, of Things in Heaven, and Things in Earth, and Things under the Earth, and that every Tongue should confess, that Jesus Christ is Lord to the Glory of God the Father, Phil. ii. 10, 11. The Application of Isa. xlv. 23. to Christ, is manifest from these two Passages of St. Paul. It is as manifest that the Person spoken of in Isaiah, is

is the Only God, (*I am God, and there is none else*) Therefore Scripture treating of the *Unity* of God, places it in another Person besides the *Father*, namely, in *God the Son*. Again, It is plain in the *Old Testament* that the *Unity* is placed in the *Jehovah*: But *Christ* is *Jehovah*, as may be proved from numerous Passages, and is now generally confess'd. Therefore the *Unity* is not placed in the *Person* of the *Father only*; Isa. vi. 1, 9. with *John* xii.

THE *Querist* desires some Texts where it is said, That the One God is *Father*, *Son*, and *Holy Ghost*?

THIS is no where said in one single Text, but it is in many compared together. That *Jehovah* is the *One God*, and that the *One God* is *Jehovah*, is often said in the *Old Testament*: But the *Father* is *Jehovah*, the *Son* *Jehovah*, and the *Holy Ghost* *Jehovah*; therefore *Father* *Son* and *Holy Ghost* are One *Jehovah*. Or the *One God* is *Father*, *Son*, and *Holy Ghost*. Again; It may be prov'd from Scripture, That *God* is *One*: And from the same Scripture, that the *Father* is *God*, the *Son* is *God*, and the

B

Holy

Holy Ghost is God. Therefore again, The One God is Father Son and Holy Ghost. Compare *Isa.* vi. 1, 9. with *John* xii. 40, 41. and, *Acts* xxviii. 25, 26.

NB. IT is unreasonable to demand any particular Text, where it is said, That these Three are *One God* : Unless our Adversaries could produce a Text, where it said, that any two of them are called *two Gods*, or *Gods* in the plural. They pretend no more than Scripture-Consequences for their Doctrine, not express Scripture : And they cannot prove their Consequences, when We can ours.

Qu. 4. WHETHER the same Arguments that prove the Father, Son, and Holy Ghost to be *Three distinct Persons*, will not with equal Strength conclude they are *Three distinct Beings*.

Ans. No ; Because all the Arguments that prove the Father, Son, and Ghost, to be *Three distinct Persons*, prove *only* that they are *Three distinct Persons*. Whether *intelligent Being* and *Person* are
reciprocal,

reciprocal, remains a Question as much as ever : Or, Whether Three Persons may not be One *individual Being*, is still a Question, and must be so; neither can it be resolv'd at all either way, merely from the Nature and Reason of the Thing itself, for want of a *certain Principle of Individuation*.

Qu. 5. WHETHER any Man can properly be said to believe, That God is Three Persons, and but one Intelligent Being, without having some Notion of the Difference he hereby makes between a Person and an *Intelligent Being*?

Ans. ANY Person may have this Notion, That God is not Three *separate Persons*, and therefore is not Three *Intelligent Beings*: But that God is Three united Persons, and therefore One *Intelligent Being*. The precise Difference between the Idea of a *Divine Person*, and that of a *Divine Intelligent Being*, is, That a *Divine Person* is not a *separate Being* independent of all other Things, A *Divine Intelligent Being* is *separate and independent* of any Thing. The one is *Ens relativum*, the

other *Ens absolutum*. I may add further, That a Man may believe the *Omnipresence* of God, without having any distinct Notion of the Difference between God's being present, *in Whole or in Part*, with or without *Extension*; and of the *Divine Prescience*, without having any clear Notion of the Difference between what *certainly will be*, and what *certainly must be*; And of *Eternity*, without having a clear Notion of the Difference between *Succession*, and an *Eternal Now*: And without being able to answer every minute or capacious Question, which may be rais'd in a Point so abstruse, and above humane Capacity: It is therefore no just Objection against the Doctrine of the TRINITY, That we are not able perfectly to explain the *Modus*, or *Manner*, how *Three Persons* are *One Being*, or *One God*. It is sufficient to know, that the Persons are *distinct*, and *real*, as any other Persons are; but so *united* withall, as no other Persons are, or can be; And therefore they are not (like other Persons) as many *Beings* as Persons, but *One Being* only.

Qu. 6. WHETHER (if no Difference can be assign'd between an *Intelligent Being* and a *Person*) it be not a Contradiction to say, That God is *Three Persons*, and *One Being*? that is, Whether it be not all one, as to say, He is *Three Persons*, and but *One Person*; or *Three Beings*, and but *One Being*?

Ans. A Difference has been assign'd in the *Answer* to the preceding *Query*. Nothing is properly call'd a *Being*, but a *separate Being*. Thus, those who suppose the *Soul*, or the *Divine Being* to be *extended*, do not call the *Parts* of the *Soul*, or of *God*, *Beings*. This I mention, only to shew the Nature and Usage of Language, and what it would be by Consent of Mankind, on such or such Suppositions, be they true or false. Now, since the *Three Persons* are conceived to be more intimately united than the *Parts* of any *Being* (tho' they are not *Parts*) are, or can be; it is very right and just, not to call them *Three Beings*, but *One Being*. A *separate Person* is rightly called an *Intelligent Being*, because a *separate*
Person

Person is a *separate Being*; But a *Person* consider'd as essentially adhering to, and united with another Person, does with that other Person make but *One Being*; and therefore cannot properly be called a *Being*, unless the Word *Being* admits of two Senses: And yet then the one is *proper*, the other *improper*, The *Querist* therefore runs into a double *Fallacy*; First, in making two Senses of *Being*, *proper* and *improper*, and arguing from one to the other: Secondly, In confounding both together, as if they were really but one Sense.

Qu. 7. WHETHER, if the *Father*, *Son* and *Spirit*, are but *One Being*, it is possible to hold, That the *Being* of the *Son* was incarnate, without holding that the *Being* of the *Father* and the *Spirit* was incarnate?

Answ. THE *Being* of the *Son*, is an improper Expression; because it supposes the *Son* to be a *Being* (properly so called) that is, a *separate Being*, which He is not. But *One Person*; the *Person* of the *Son* may be incarnate, and
the

the Person of the *Father* or *Holy Ghost* at the same time not Incarnate, without any Contradiction, because *One Person* is not *another Person*. Yet it may be said, the *Godhead* is Incarnate; *i. e.* the *Divine Being*, as *personaliz'd* in the Son, is Incarnate in the Person of the Son. These Philosophical Niceties, in a Point so *sublime* and *mysterious*, ought to be neglected and despis'd. Let any Man tell us, Whether the *Being* of God is present in Heaven, and whether the *same Being* of God is present on Earth; and let him inform us distinctly, what he means by it. Let him say, whether God will be a Day older to Morrow than He is to Day, and clear either the *Affirmative* or *Negative* of all Appearance of Contradiction. Let him determine whether God be *extended*, or *not extended*, and disentangle either Side of the Question from all Appearance of Repugnancy. Let him unriddle the Mysteries of *Eternity*; acquaint us how *Eternity* can be *past* unless it was once *present*, or how it could be ever *present* if it never *began*. But enough of this,

Qu. 8.

Qn. 8. WHETHER the *imposing Side* can pretend that the Consequence they draw from the *Unity* of God, and from the *Father* and *Son's* being *severally called* God, is more clear and certain than the Consequence which others draw from the same Consideration.

Ans. THE *imposing Side* (as he calls 'em) do not argue merely from the *Father* and *Son's* being *severally called* GOD; but from the Scriptures describing both One and the Other to be GOD in such a Sense as to have a Right to be ador'd. Now, in this Sense, there cannot be more Gods than One, consistently with the *First Commandment*, which excludes all but *one God* from Religious Service and Adoration. Any God, after this *One God*, is no God, in any true and proper Sense: But the Son is the One True God, because He is adorable and God: And there are not more True, and more Adorable Gods than One. This *Consequence*, they take to be *certain* and undeniable: But the Consequence which *others* draw, *viz.* That
Father

Father and *Son* cannot be called *God* in the same Sense of the Word *God* (for so it should have been express'd by the *Querist*) has nothing at all to support it, because the exclusive Term cannot be prov'd to have been intended in *Opposition* to *God* the *Son*. Or if they be, they must exclude him entirely among the *nominal, fictitious* Deities, which is absurd enough. And because those *emphatical* Appellations of *One*, or *Only* *God*, apply'd to the *Father*, are easily accounted for, by admitting a different *Manner* of *Existence*, or a *Priority* of *Order*, without any *Recourse* to a *different Sense* of the Word *God*. Besides, The Scripture plainly shews by the *divine Titles, Attributes* and *Glory* which it ascribes to *God* the *Son*, that He is *God* in the strict and proper Sense, and not in any *lower* or *different* Sense, as is pretended.

Qu. 9. WHETHER Men Being liable to mistake in drawing Consequences, Modesty should not teach the *imposing Side* to be as forward to bear with
C their

their *Brethren*, as they are to bear with the *Imposers*?

Answ. WHEN it is once declared, What is meant by *Bearing with their Brethren*, this *Query* may have a determinate Answer. As to Mens being *U-able to mistake*, it is no Argument against their being *certain* of many Things; and if they be certain of such a Truth, and that it is very important, all Christian and Prudent Methods must be used to maintain and preserve it.

Qu. 10. WHETHER it is not dangerous Rashness to censure Men as to their everlasting State, for not believing a Doctrine, which is not expressly declared in any one Place in the *Bible*?

Answ. THERE is no Rashness at all in censuring Men, as to their everlasting Estate for *disbelieving*, and especially for publicly opposing a Doctrine of so vast Importance, which is both expressly, and by necessary Consequence, declared in many Places of Scripture compar'd together. If an Angel from Hea-

ven preach any other Gospel unto you, than that which we have preached unto you, let him be accursed, Gal. i. 8.

Qa. II. WHETHER they who say, the Son did know the Day and Hour of the last Judgment, when He said expressly, that He did not; Whether, I say, they do not make Christ to have been guilty of an *Equivocation*? And whether such their Assertion is not very dangerous, as tending to introduce, by his Example, a Practice which will destroy all Credit among Christians?

Answ. THERE was no *Equivocation* in saying what was literally true, That the Son, as Son of Man, did not know the Day and Hour of the last Judgment. The Context itself sufficiently limits his Denial to his *Humane Nature*. The *Querist* tells us, That according to this Way of equivocating (a Man as one observes) may deny, that he saw a Thing, which he actually saw; meaning, he did not see it with one Eye, which he wilfully kept shut, while he beheld it with the other. But, as one observes (see Mr. *Boyle* in his Reply to that Pretence of Mr. *Emlyn's*) in Answer to

this idle Stuff. There might be some Colour for the Pretence, if a Man had two *visive Powers*, or two *Souls*, as well as two *Eyes*: But since he has but one *visive Power*, and one *Soul*, which one *Soul* sees, whether one *Eye* only, or both be open, it would be a downright Falshood to say, I saw not a Thing at all, because I saw it but with one *Eye*. But the Case is quite different, where there are two *knowing Principles*, belonging to two different Natures; one of which may see or know, while the other doth not see or know; and consequently it may be deny'd of one, which may be affirm'd of the other. It could not indeed be absolutely and indefinitely deny'd of Christ that He *knew the Day*: Neither is it so deny'd in Scripture, but in a certain respect only, which the reason of the Thing, and the very Context determines it to: For it speaks not of the *Son of God* as such, but of the *Son of Man*, or of *Christ* considered as *Son of Man*.

Qu. 12. WHETHER, if the *Holy Spirit* be the *Supreme God*, He must not have as much Right to give the *Father*,
ther,

ther, as the *Father* can have to *give Him*? And whether, upon this Supposition, it can be proper for Christians to pray to the *Father* to *give* them his Holy Spirit?

Ans. As to the *Rights* and *Privileges* among the *Sacred Three*; they are best known to *Themselves*. And who are we, that we should pretend to fathom the *Depths* of the *Divine Nature*, or the *ineffable OEconomy* of the *Three Persons*? Scripture calls the *Spirit*, the *Spirit of the Father*, and not *vice versâ*, and directs us to ask the *Father* to *give* his Spirit to us. This is sufficient for us to *know*, and is a *Direction* to our *Practice*.

Qu. 13. WHETHER it be an intollerable Crime in Ministers, and such as deserves *Ejectment*, for them to hold, That Christ alone is the *King* of his Church? And that Christians are to receive his Words *only*, as the *Authentick Rule* of their Faith, without subjecting their Faith to the *Authoritative Interpretations* of any Men upon Earth?

Ans.

Answ. THIS *Query* is too loose and general, to admit of any close determinate Answer. I shall only observe, That these Gentlemen know at other times how to interpret the *Alone King*, or *Only Potentate*, so as to leave Room for *subordinate* Governours. And I know not any one that contends for more, or ever pretends to *equal* themselves to Christ. *Arians* perhaps, or *Socinians* having brought Christ down to the Rank of *Creatures*, or of *Men*, may in Time take upon them farther: But the *Trinitarians* will never be wanting in their Honour to Christ, or the *Alone King*, and the *Alone God*, not exclusive of, but in Conjunction with God the Father, and the Holy Ghost; not abridging all, or any of the Three Sacred Persons of the Liberty of appointing subordinate Ministers, Rulers, or Governors to act under them, according to such Rules, Laws, and Measures, as Infinite Wisdom shall see good and proper.

F I N I S.

*There is now ready to be delivered to the
SUBSCRIBERS, upon sending in
their Second Payment to the Undertaker
JOHN CLARK, at the Bible and
Crown in the Poultry.*

Dr. OWEN's New Volume in Folio.

CONTAINING

I. **M**EMOIRS of his Life, with
several Letters to particular
Friends.

II. All his Sermons that have been
already printed; with two large Ap-
pendixes concerning Church Govern-
ment, and Toleration.

III. Thirty Sermons on various Sub-
jects, never before printed.

IV. Several small Tracts, formerly
printed, which were very scarce.


V. Some other valuable Tracts never
before publish'd, viz. 1. Severally Pra-
ctical Cases of Conscience resolv'd, in
Fourteen

Fourteen Discourses. 2. Of Marrying
after Divorce, in Case of Adultery.
3. Of Infant-Baptism. 4. A Word of
Advice to the Citizens of London.
5. The State of the Kingdom, with
Respect to the Bill against Conventi-
cles. 6. His *Latin* Orations, whilst
Vicechancellor of Oxford.

VI. His Funeral Sermon, by Mr. Da-
vid Clarkson.

With a compleat Index to the Whole,
and a Table of the several Texts of
Scripture explain'd therein.

NB. A small Number are printed
on a large Writing-Paper,
Price 1 l. 5 s. in Sheets.

 Mr. Vertue having newly, and very
finely, engraven the DOCTOR'S Ef-
figies; such as desire it may have it
before the Volume, or separate.
Price 1 s.

